



# the NATIVE VOICE



1 Fishermen & Allied Worker  
Cordova East,  
VANCOUVER, B. C.

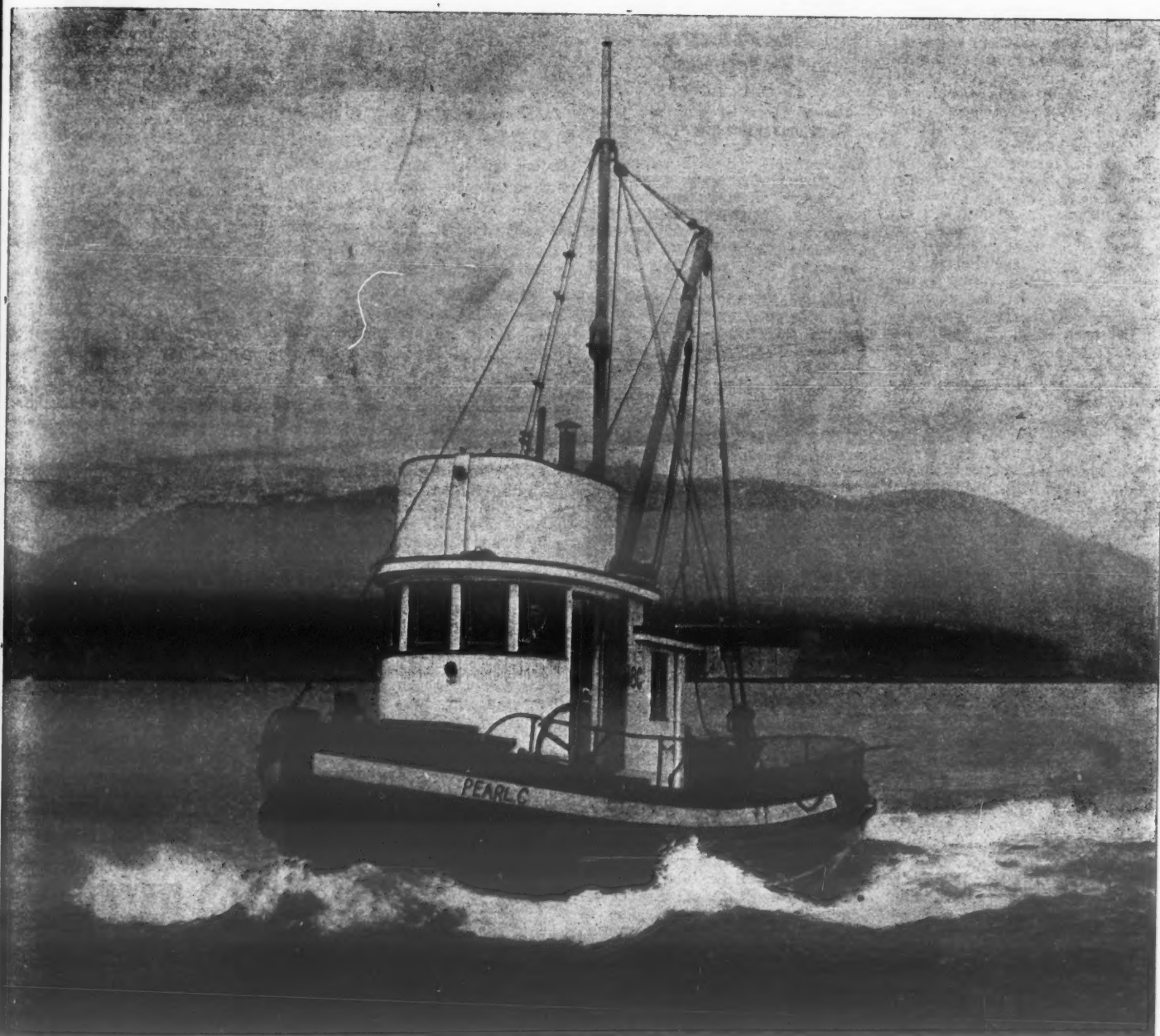
OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. I.—No. 7.

VANCOUVER, B.C., JUNE, 1947

PRICE 10 CENTS

## PEARL C -- SKIPPED BY GILBERT COOK



THE PEARL C, owned by Stephen Cook, Alert Bay, is powered by a 60 h.p. Caterpillar Diesel, and this year has been installed with a 25 watt radiophone, advanced idea of keeping in touch with the company boats on the fishing grounds. Gilbert Cook, pictured at the wheel, skillfully skippers the Pearl C and to advantage. He has been captain on this boat for 19 years and on many occasions he has been offered bigger and better boats, but insists that "it is the best seine boat in the fleet," and backs up this statement by being up in production with the big ten liners in the Canadian Fishing Company's salmon fleet. When Gilbert first captained the Pearl C, he was one of the youngest skippers for the Canadian Fish fleet; in 1938 he was honored by the Canadian Fishing Co. Ltd. with the presentation of a gold wrist watch for being their most seasoned captain in the entire salmon fleet at that time.

## Letter of Appreciation

By WILLIAMSON WALKER

Have read in your paper "The Native Voice," re education, and the lack of its initiative in its carrying out amongst the Native children. I have had the experience of being a pupil at the Residential schools at Lytton and Sardis; I took two years of high school work at St. George's, Lytton, and completed matriculation at Coqualeetza, Sardis.

With the retirement of Rev. G. H. Raley and the closing of Coqualeetza as a residential school, one of the greatest centres for higher education for Indian children in the province came to an end. The great missionary, who in his later years became Principal of Coqualeetza, worked tirelessly for the advancement of better education, and many of his pupils graduated from high school. In fact, at that time Coqualeetza had the highest standard of Native education in all of Canada. There were on an average eight pupils attending high school all the time.

Pupils were mostly from the coastal tribes; Dr. Raley had instructors for boat building and mechanical courses. Today the graduates from Coqualeetza are leading their communities, building their own boats, and equal to the ablest of fishermen. His work has not been forgotten, and today the carriage of his pupils is splendidly demonstrated in the Native Brotherhood of B.C. and in the Native Voice.

Dr. Raley will always be remembered by each of his pupils for his devotion and courage in his efforts for the Indians. Right today he follows with keen interest every gain made by the Native people.

The Rev. A. R. Lett came to St. George's, Lytton, as a young man. He saw the need of better housing conditions, proper food and higher education for the Indian children. He had to have healthy children to make progress, so he started from the bottom, checking on diet, etc. The milk supply not being up to standard was looked into, and the whole dairy herd destroyed as they were all T.B. infected. With the importation of a new herd from Colony Farm, a modern barn was erected.

His next move was to get better housing and education for his pupils. In this, he was fortunate in attaining the services of F. E. Anfield, who later became Principal of the Alert Bay Residential School, and now is an Indian Agent. Through his skill and good work, Mr. Anfield saw that the Native child was as capable as any, and in the short period of his stay there, he had children ready for entrance into high school.

In the year 1927 the new St. George's school was completed, and later a chapel and manual training centre and recreation hall. With healthier, cleaner environments the children were showing results, and many of them were taking the high school course. His encouragement led several to complete matriculation. Before his retirement from the school he had two girls complete courses at nursing, and one as a teacher.

Being a great sportsman and athlete, the principal encouraged team and track work. It was his

pride and joy to watch the children play games, and to burn up the cinder pathway, for the Indian children have a natural ability for sports.

When Rev. A. R. Lett left Lytton to resume his ministering at Oyama, we lost one of the greatest missionaries to the Thompson Indians.

If the younger generation attaining school age were fortunate enough to have the guidance and tutoring of these two great missionaries, I am positive that the cry for better education would be hushed tremendously.

## My Visit to the Northern Interior

By O. D. PETERS

The memory of our last Convention has encouraged many of our Native people to give greater co-operation to their organization, The Native Brotherhood of B.C. The efforts to carry out the emphasis and responsibilities of the executives was realized for the first time. Chief William Russ of Skidegate, B.C., said "this is the first time I attended a Convention; we of Skidegate have had the understanding that the Convention was just a gathering for pleasure, but we realize for the first time, the hard work the Executives have to perform. You fellows from the south as I see it, bear the heaviest work with Rev. P. R. Kelly, and I assure you that we of Skidegate will co-operate with the organization a hundred percent. Mr. Matthew Williams and I will see to that. When I go down south in the fishing season I'll be seeing you people, and will be glad to discuss any necessary matters with you."

The places I visited on our tour of the Northern Interior District—I first went with Mr. Ed Bolton and Louie Starr of Port Essington, B.C., to their village; had a few hours with them. The reception was great and the Brotherhood co-operation was nothing short of a hundred percent.

I then arrived at Hazelton and was met by Mr. Chas. Patsey, the Northern District Vice-President; was accorded a swell reception—the Sisterhood of Hazelton gave a banquet. The co-operation here was very encouraging.

We continued the tour into Kishpiox, Kitwanga and Skeena Crossing. This district boasts one of the earliest memberships to this Organization and have pledged themselves to expand into the largest Native Organization of B.C. and is now recognized by the Federal Government as such.

We continued into Haguilgate Village, 3½ miles from Hazelton. In my own personal view, they have been greatly neglected by preceding Agencies and left in a deplorable condition. I understand Indian Agent Mr. Boyes has pledged himself to assist this particular village into a satisfactory and sanitary village.

We then went to Burns Lake, B.C. This district passed a resolution that they were not co-operating with any other organization, but are supporting all matters em-

## Indian Minister, Missionary Receives D.D. Degree



—Courtesy of Van. Province.

Canon E. Ahenakew, full-blooded Indian minister of the Church of England, became the first member of his race to receive a Doctor of Divinity degree. The honor was accorded at graduation rites of Emmanuel College at the University. Canon Ahenakew is a Native Indian missionary of Kinistino. Accepting the degree, the Canon said he did so on behalf of his fellow Indians. He regarded it as a gesture to his own race.

phasized by the Native Brotherhood of B.C.

At Fraser Lake, Fort Fraser, at Stellaco Indian Reserve, Chief Maxime George and Chief Moise Isadore and their respective bands joined up with our organization. They have heard representatives of other organizations but did not co-operate, and there are resolutions to that effect.

At Vanderhoof, Indian Agent Mr. Howe informed me that his entire agency was awaiting representatives from our organization. By contacting the Council of Stony Creek Band, they verified that fact, and shall become full-fledged members in the very near future. Saw Chief J. J. James and other natives at Prince George, and they are also all awaiting representatives from our organization.

I am going to that district by request and shall have that report in the next issue of our paper.

Going into Jasepr, Alta., on my way back to Vancouver, I saw a herd of Moose on the vamoose at Fraser Lake, which is the head of our famous Fraser River.

### INDIAN HANDICRAFT FOR SALE

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"Canada's Largest Dealers and Exporters of Indian Handicraft."

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## Conservation Practised By Natives

Outside of Massett village there is plenty of halibut, it is just a matter of hook and line. In less than an hour two, three or more can be caught ranging from 5 lbs. to 200 lbs. Halibut under 5 lbs. is carefully set back in the water and allowed to grow. Indians are very careful that none is destroyed and are very wise in the art of conservation.

Deer across the channel are plentiful and again conservation is the watchword. Strange to say they are only killed when in prime condition and the meat is far from lean. In severe cold weather deer become very thin, and are not harmed by Indians.

Crabs and clams are very plentiful and are among the finest in the world. Amateurs have a poor chance of digging clams, as the clams dig themselves in faster than one can shovel. So clam chowders are scarce to those who are inefficient.

Indians have been most successful in Massett Inlet against commercialized fishermen in retaining their sea foods. Experience warns them that soon all would be gone. Now future generations will be assured of plenty in their successful fights against encroachments.

ED. NAHANE

As told to him by Matthew Yeoman, 73. Mr. Yeoman was born Yaun, across Massett, which was the home of a very large tribe one time, but is now desolate.

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By NA-NEE

(Haida for Grandmother)

## THE SCARED RABBIT

There sat Coyote. All at once he saw Rabbit coming. He said to him: "Why are you running?" Rabbit said: "I am scared, I am running away." He went past Coyote and went on. Coyote still sat there. Then he thought: "Oh! something must have happened, and I might almost have been in trouble myself." Coyote started to run. He went along and went along. There was a little prairie. There sat Wolf. Wolf was there and saw Coyote coming. Coyote arrived and Wolf said: "Why are you running?"—"I am running away." Coyote went past, Wolf was sitting there. He thought: "Oh, something must have happened, and I might almost have been in trouble myself." Wolf started to run. He went along and went along.

There was a little prairie. There stood Grizzly Bear. He saw Wolf coming. When he was coming along and when he arrived, he said to him: "Now, why are you running?" He was told: "I am running away." Wolf went past.

Grizzly Bear stayed there and thought: "Oh! something must have happened, and I might almost have been in trouble myself!" Grizzly Bear started to run. He went along and along. There was a prairie. There he saw the three friends. He went on and arrived there. He saw Wolf sitting there, a little further along Coyote, a little further along Rabbit. Grizzly Bear said to Wolf: "Now why did you run away? There is hardly anything to run away from. Wolf said: "I was staying there and Coyote came along. When he arrived I said to him: 'Now, why are you running?' He said to me: 'I am running away.'" Coyote was asked: "And why did you run away?" He said: "I was staying there and Rabbit came. When he arrived I said to him: 'Now, why are you running?' He said: 'I am running

away.' I thought: 'Oh, something must have happened, and I myself might almost have been in trouble!' Then I ran away."

Then rabbit was asked, "Now, why did you run away?" "I was eating branches, the wind was blowing, the snow fell from the trees, and a branch broke off the tree, it almost fell on me. Then it made me run away. That is what I meant when I said: 'I am running away'."

Then they laughed, Grizzly Bear, Wolf and Coyote.

Now it is ended, this tale.

By ALICE RAVENHILL

Nanaimo Indian Hospital,  
Nanaimo, B.C.

Dear Na-Nee:

I have just decided to join your Club, which I think is a very good way to get acquainted with boys and girls, all over Canada and the U.S.A.

Now I will tell you about myself. I am 13 years old. My birthday is February 25th, I was born 1933. Before I got T.B. I was going to Alberni School. But the past year I've had to spend in the hospital at Sardis. Then over a month ago they transferred all us Vancouver Islanders to this new hospital at Nanaimo.

It is a very nice hospital and I like it very much. Gee, its sure good to be back in Vancouver Island, and be much closer to home. Now I get visitors more often. And we get picture shows every other week, and boy, we look forward to them. Also we have a canteen and can order for anything.

My hobbies are reading comics, writing letters doing picture puzzles and working on my scrap book. I'll be looking forward to hearing from boys and girls from Canada and U.S.A. I must close now. Good-bye.

From  
AGGIE MACKAY.

Masset, B.C.

Dear Na-Nee:

I would like to be a member of the Little Bows and Arrows Club. I would like to have a Pen Pal too.

I have one brother, but no sisters. My Daddy's been in the Army for six years and he was overseas two years. And now he is with us, and I'm proud of my Daddy, because he is a returned soldier and we are all happy to have him home safe.

I'm going to school at Masset and I like it very much because the teachers are so nice. They are the best teachers we ever had, and we wish to have them back again this Fall.

We have a Massett Co-Op Cannery here. The people work on clams and crabs. I am eleven years old and I'm in grade four. I take piano lessons, I like it very much.

I hope to go to high school and when I finish, I want to be a nurse. We get the Native Voice paper at home here. We might move to Prince Rupert in July or later on. Well, will have to come to an end.

Yours sincerely,  
MARGARET ADAMS.

Crosby Girls' School,  
Port Simpson, B.C.,  
April 29th, 1947.

Dear Friends:

I am writing you this letter to learn to know you, I am eight years old. My name is Verna Munro. I am in grade two. It is springtime now. We see yellow daffodils.

There are just 12 girls in Crosby School. The flowers are growing in the garden. The birds are singing in the trees. It is raining now. I learn to read and write at school. We go for a walk every day. We have a post office in school. I like to work too.

Your friend,  
VERNA I. MUNRO.

Lethbridge, Alta.  
May 1, 1947.

The Native Voice.

Dear Na-Nee: I would like to be a member of the Little Bows and Arrows Club.

Name—Joan Rossetti (Aarpeenar-cookarkartoossee—morning star—in the Blackfeet language).

Address—St. Helen's School, Dunham, Alberta.

Age—10 years, Aug. 20, 1947.

School—St. Helen's School for girls, Dunham, Quebec.

Grade—Six.

Please send me a membership button.

Dear Na-Nee, if you want to know about our meeting. The girls have their meeting on Friday at 6:30 and the boys have their meeting at 7:30. We play games and sing and we study the Bible. Mr. Wright is our minister.

You wrote my name wrong, my last name is Manson.

I like playing football, basketball and lacrosse.

HOWARD MANSON.

## Thank You!

By WILLIAM FREEMAN

I thank the local members of the Brotherhood for their confidence in me in appointing me to this office. Life has taught me to be dauntless and tolerant and it doesn't matter whether my undertakings are rewarded with success or met with defeat. I accept this office in full awareness of the task and difficulties that lie ahead. I call upon every member to support and co-operate with me and my colleagues and I dedicate my life to this work for your benefit. Let us fall in line and march together, march onward till we reach the new and better day that looms on the horizon that would bring emancipation to all our oppressed Native people.

## LITTLE BOWS AND ARROWS CLUB

## Application for Membership

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

Tribe or Band \_\_\_\_\_

Age \_\_\_\_\_ Day \_\_\_\_\_ Month \_\_\_\_\_ Year \_\_\_\_\_

School \_\_\_\_\_

Grade \_\_\_\_\_

You will receive a Membership Button to wear on your coat or hat and your name published in the paper.





The Voice of the Native Canadian

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### OUR CHANCES ARE GOOD

Racial discrimination is a weighty burden, and it takes its sickening toll of those discriminated against. But in this Canada of today, there thunders in the distance a growing movement against the practice. First and foremost, in our particular case, is the ponderous revision of the Indian Act, and more generally the consideration of granting the vote to most minorities, and all the vote involves.

Often when picking up a magazine there appears an article such as the one written by Orson Welles, "Outlaw the Sin of Race Hate," in which he says:

Race hate, distilled from the suspicions of ignorance, takes its welcome from the impotent and the godless, comforting these with hellish parodies of what they've lost—arrogance to take the place of pride, contempt to occupy the spirit emptied of the love of man.

Where there is hate there is shame. The human soul receives hate only in the sickness of guilt.

The Canadian Civil Liberties Union, comprised of lawyers, poets, professors, artists, clergymen and newspapermen include such names as Elmore Philpott, Dr. G. G. Sedgewick, Professor Hunter Lewis, Mrs. Mildred Fahrni, Harold J. Pritchett and Jack Scott. One of their BELIEFS is, that all members of our democratic society are entitled to, and should be granted, the same rights and liberties. Included in PURPOSE is, to "promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion."

The Canadian Civil Liberties Union spends much of its precious time in the work of fighting discrimination.

Then there is the Newsmen and Writers' Committee to Combat Discrimination where you find such influential names as: Andrew Allan, supervisor of drama, Canadian Broadcasting Corporation; James Allard, public relations director, Canadian Association of Broadcasters; R. A. Farquharson, managing editor, The Globe and Mail, and many others, such as authors, directors and dramatists. These people are all more than a little interested.

The very fact that this paper devoted to Natives' interests, has taken such a hold with so many white friends, proves that thinking people are against race hate. They are discriminating against discrimination!

### AN INVITATION AND A CHALLENGE

The Native Voice this month sends out an invitation and a challenge to its readers. The Native Voice is your voice to utter your hopes, your ambitions, or simply your story; this publication is your opportunity and responsibility.

First of all a sincere invitation is extended to each and every one of you to use this opportunity to wield the greatest weapon on earth, "the power of the pen." Notice some letters are published even in broken English, but they are sincere and have a story because they come from the heart.

Second, we challenge you. If you are content with present conditions, then you have no occasion to write in this paper. But remember your children then must live under the same conditions. You cannot afford to sit back and let a few do your fighting. When your work here is finished you should be able to say, "I have helped."

The Native voice can be drowned out from utterances of

pettiness, jealousies; it can become an unattractive whine by dwelling on past injustices; it can be a local social—or, it can be a UNITED, POWERFUL, AND FEARLESS VOICE. IT IS UP TO YOU.

## NATIVE OLD AGE RELIEF

### 5½ Cents per Meal

Our aged and infirm Natives are expected and do live on \$5.00 per month. An aged couple live on \$7.50. In October 1945, the following resolution was put before the House of Commons:

"OLD AGE PENSIONS — Proposed Extension of Provisions to the Indians of Canada"; at that time the Native Brotherhood of British Columbia wrote to Ottawa pleading that this grant be raised to \$40.00 per month. Also, Rev. P. R. Kelly, representing the Native Brotherhood of British Columbia, while in Ottawa in September 1944, spoke with the Hon. T. A. Crerar, Minister of Mines and Resources on several important subjects affecting our people, one of which was the Old Age Pension, as follows:

"There is no systematic provision made for Old Age Pensions and other Pensions enjoyed by the people of Canada, and it is strongly requested that these Pensions be extended to the Native Indians. The denial of these Pensions works extreme hardship on the Indians."

Mr. D. S. Harkness (Calgary East) opened the debate with the opinion that the resolution be passed—"I am bringing forward this resolution in the hope of hav-

ing corrected what appears to me an anomaly in the Old Age Pension Act, and in the further hope that the house will correct the injustice which is at present being done to the original inhabitants of this country by our old age pension legislation. In my visit to the Stony Indian Reserve, at the first home we visited we found an old woman whom two other people had to help up off the floor where she was sitting. The old woman we found was a charge upon the son. This man had a family of three children, whom he had considerable difficulty in supporting. In fact, shortly before our arrival

(Continued on Page 13)

### Special Notice

Treasurer of the Native Brotherhood of B.C., Oliver Adams, Massett, makes an earnest request that each member pay his dues, together with the \$1.00 assessment.

General Secretary Herbert Cook, Alert Bay, also requests that Brotherhood members, when paying fee, please send membership list to him for paid-up members for 1947.

## WANTED

Indian Hand Made Goods of all types, Sweaters, Indian Dolls and any type of well made Indiancraft.

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VANCOUVER, B.C.



## OUR MAIL BOX

Write to The VOICE any News of Interest  
in your District, etc.

1169 Pacific St.,  
Vancouver, B.C.,  
May 8th, 1947.

HOUSE OF COMMONS  
Canada  
Ottawa, April 22, 1947.

To Editor:

Many thanks for the two copies of "The Native Voice." This, I think, is the best issue yet—very comprehensive of the Indian cause on both sides of the border—and the frontispiece of August Jack particularly good.

Incidentally I was very glad to notice that Mrs. Moore was accorded a vote of thanks at the recent successful convention of the Brotherhood for her "untiring efforts on behalf of the Indians"—it was certainly coming to her. It is astonishing how she has managed to do what she has done considering all her other responsibilities.

Yours,  
NOEL ROBINSON.

Men occasionally stumble over the truth, but most of them pick themselves up and hurry off as if nothing had happened.

—Winston Churchill.

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Namu, B.C.,  
April 12th, 1947  
The Native Voice Publishing  
Co., Ltd.,  
Vancouver, B.C.

Dear Sirs: I would appreciate it very much if you could change my address from Campbell Island, B.C., to the one shown below. I certainly don't want to miss a copy since I subscribed from the very first edition. Keep up the good work.

Yours very truly,  
LAWRENCE REID.

Namu, B.C.

May 19, 1947.

Editor, The Native Voice,  
508-9 Holden Building,  
16 East Hastings Street,  
Vancouver, B.C.

Dear Sir:

I want to thank you very much for sending me the copy of "The Native Voice."

I had hoped to telephone you and get a story for my broadcast. However, I had to take several trips out of town and my programs were filled with information I had obtained in the centres visited. When my broadcasting season finished on Friday, I had several good story leads left over and yours was among them.

I am keeping your letter on file and will probably be getting in touch with you in the early Fall. My show begins again on August 18 but for a time I've been talking about whatever country I visit during the summer holiday.

Thanks again for your kind interest and I'll certainly try to carry a story about your publication.

Kindest regards.

Sincerely yours,  
CLAIRE WALLACE.

Editor, The Native Voice,  
508-509 Holden Building,  
16 Hastings Street,  
Vancouver, B.C.

Dear Sir:

I have your letter of May 14th and copy of "The Native Voice" you promised to send me. I am extremely interested in both and I am glad you drew my attention to the existence of a publication I had hitherto not known about.

You may certainly be assured that I am in sympathy with the requests of our original native sons for better educational, health, economic and spiritual conditions. Anything I can do to further your objectives will be done and I would appreciate your keeping in touch with me from time to time.

With best wishes, I am

Very truly yours,  
T. J. ALLARD.  
Public Relations Dir.  
Can. Ass'n of  
Broadcasters.

Saskatoon, Sask.  
May, 1947.

Editor, The Native Voice,  
Dear Sir:

I congratulate you on the very interesting April issue and hope you received a copy of The Western Producer containing my comment on same. I will be very glad to help keep The Native Voice before our readers of which we have quite a good number in B.C.

Again my best wishes.

Yours sincerely,  
THE WESTERN PRODUCER  
Violet McNaughton,  
Women's Editor.

Editor, The Native Voice,  
16 East Hastings Street,  
Vancouver, B.C.

Dear Sir:

Your letter addressed to Media Associates, has been forwarded to me.

We are in complete sympathy with the effort to combat racial discrimination in all its forms. Not long ago we carried on our CBC News Roundup an interview with one of the delegation of Western Canadian Indians who were in Ottawa for discussions with the Government. We are also interested for use in CBC News Roundup and other programs, in descriptions of any interesting aspects of Indian life in Canada and I hope that you will keep us in mind when you hear anything that might make good broadcast material. No doubt you are acquainted with Mr. Ira Dilworth, our Regional Representative in Vancouver, who would be your most handy contact for such suggestions.

Yours faithfully,

D. C. MCARTHUR,  
Chief Editor,  
CBC News Service.

Assiniboine Reserve,  
Montmartre, Sask.

Editor, Native Voice,  
Vancouver, B.C.

Dear Sir: Many of our people have the obsession that granting the voting franchise to the Indian is tantamount to a death warrant to our Treaties. The vote will give the Indian, as it has done our kinsmen across the line, an instrument with which to consolidate and protect his treaty rights and interest.

For your own information, my real name is Ochankygah, which means "Path Maker." It ends in a guttural syllable, unpronounceable to the white man, so when I was entered as a pupil in one of the government schools—they threw up their hands in disgust and despair and gave me the name under which I have been masquerading through life.

Sincerely,  
OCHANKYGAHE,  
DAN KENNEDY,

### Native Couple Wed Here

One of the most colorful wedding ceremonies of the season was solemnized at 3 o'clock Saturday afternoon when members of two prominent native families were joined before Rev. R. A. Wilson in First United Church. Close friends of both families attended the rites.

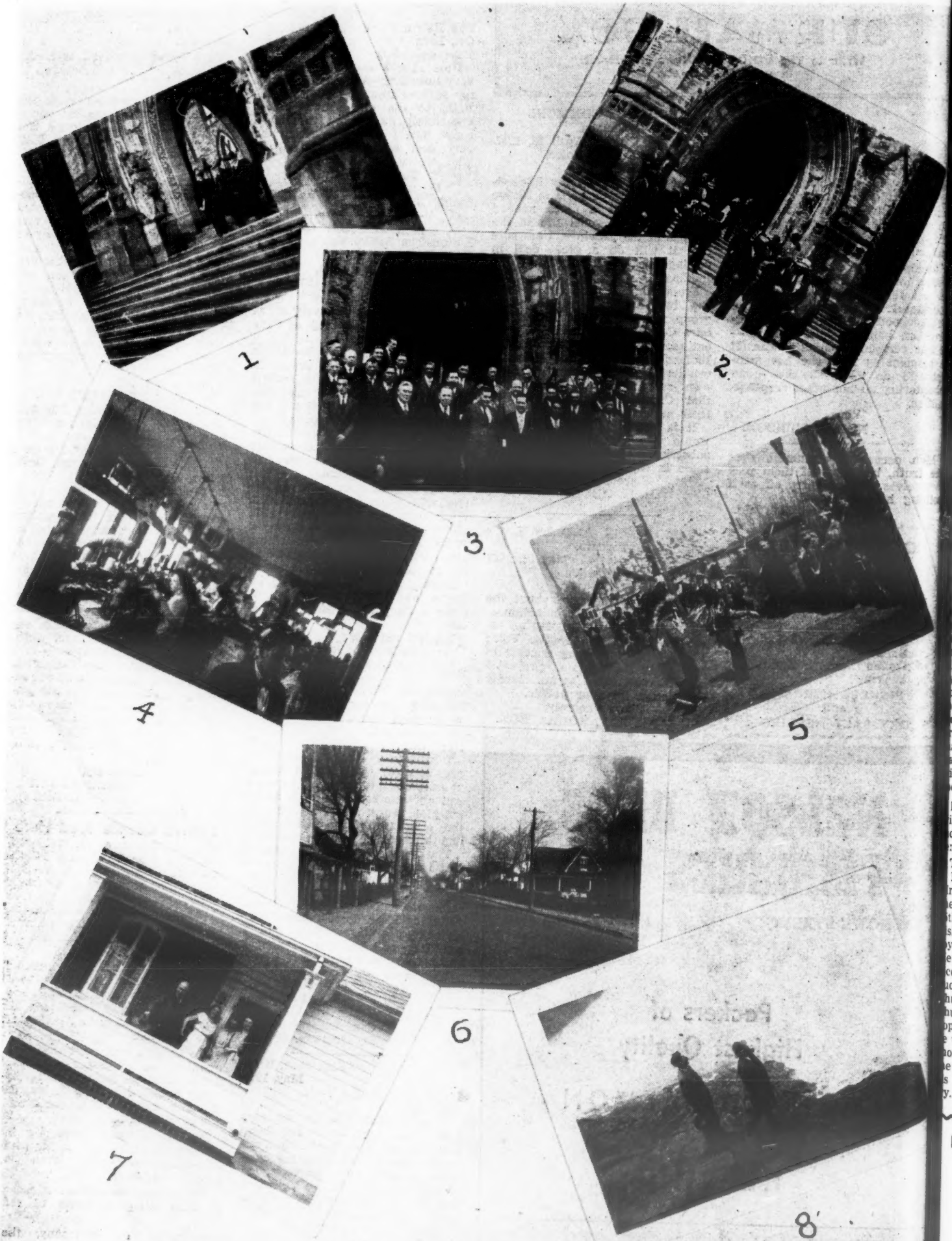
Principals were Miss Zora Annie Haines, daughter of Mr. and Mrs. Eddie Haines of Kincolith, and Charles Edward Alexcee, son of Mr. and Mrs. Charles Alexcee of Port Simpson.

The bride's entourage included eight maids of honor and two flower girls, all gowned in lovely pastel floor-length dresses. Matron of honor was Mrs. Florence Stewart of Kincolith.

The bride looked charming in a gown of rich white satin, with floor-length veil which formed a halo on her head.

Groomsman was Frank Alexcee of Port Simpson, uncle of the bride.

Following the ceremony, the wedding party was host to 75 friends at a reception held in the Commodore Cafe.



Photographs by Guy Williams of Kitamaat, British Columbia

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W. R.



Coming out of the Parliament Buildings after 1st presentation, May 1st.

Indian representatives of the Provinces of B.C., Ontario, Quebec and Nova Scotia.

Group including Norman Saylor, K.C., and Mr. Lickers, both prominent Indian lawyers.

Section of factory manufacturing snow shoes, mocassins, etc.; employs up to 225 people. Figure in the foreground, Joe Lisle, of Caughnawaga, Que.

Indian Chief Poking Fire, of Caughnawaga, Que.

Main Street at Caughnawaga Indian Reserve, Que.; population 3500.

Indian family at Loretteville, Que.

John B. Tootoosis, President of the Saskatchewan Union of Indians, and Guy Williams, representing the Unaffiliated Indians of B.C., at a waterfall at the Indian Village, Loretteville.

## Kitkatla, B.C.

By PAUL W. MASON

In the past month I have not been in any reports of the Village of Kitkatla, although I wish very much to keep up with the good news.

The first report that I send to you is the death of the late Egbert Brown on May 5th. The funeral took place May 7th at 2 o'clock under special arrangement of the Kitkatla Excelsior Club, and led by the Kitkatla Concert Band. The young Chief's death was a great loss to the whole community as well as to his family. He being a great ball player, a good sportsman, young Brown was with his ball teams at various times to win three trophies in basketball, football and softball.

Egbert Brown leaves his young wife, three children, father and mother, one brother and two sisters.

The second report is the visit of a Missionary from Prince Rupert, Mr. Cecil Carter, who was with the people of Kitkatla from the 14th April to the 22nd April. The visit of the Missionary was enjoyed by the entire community. He did a great mission; the services which Mr. Cecil Carter conducted in the village both in the Church Army and the St. Peter's Church were very splendid. It is hoped that Mr. Carter can again be with us. Slides of pictures were shown in the Church Army on the evening of the 21st April, of his mission throughout the country.

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## NEWS FROM ALASKA

Metlakatla, Alaska,  
May 9, 1947.

Dear Editor,

I have read three of your recent publications of the Native Voice, submitted to me by Mr. Henry Duncan, our local city treasurer here at Metlakatla, Alaska.

Mr. Duncan, by the way, is building himself one of the most modern homes here in Metlakatla. At present time the building is to be complete with full concrete basement.

He also asked me to write and comment on your paper. First of all, I personally wish to congratulate the publishers of the Native Voice, and wish them every success in their strife for Native citizenship in British Columbia and Canada, because 'being a citizen of one's own country will prove to be a great asset both socially and economically, if not politically.

Another important thing that I can readily note is the lack of educational facilities amongst our fellow natives of British Columbia, and should it be permissible for your paper to print this one instance that I personally have knowledge of while visiting the town of Port Simpson, about two years ago.

With all the children of school

age, there were a very limited number of them that attended the day school there. Another thing that I wish to set forth to you is the fact that while visiting there one government representative paid a visit of inspection to a day school and from what I gathered, word was sent out to call all children to school of inspection purposes only, and not necessarily to give them proper education that is desperately needed.

In order for any race to acquire or achieve any task that they are undertaking, education is one of the greatest instruments that is used to solve our just destinies, now in your fight for citizenship rights in British Columbia and Canada, do not neglect educational facilities for your future generations as they are the ones that will prove to you what it is to become a citizen and be an asset rather than just being government wards all your lives.

Allow me at this time to present to you the possibilities of being a citizen—you will have freedom of the press, speech, and what not.

Here at Metlakatla, our local city council handle their own business such as our cannery, sawmill, and the hydroelectric plant, all these are owned outright by the town of Metlakatla, and with the exception of the cannery, which is under lease, all other property of the community is managed by our own people.

The proceeds from the sawmill and cannery are used for any upkeep and various projects that are

approved by our local council the year round.

This year our local city council are appropriating a sum well over the two hundred thousand mark for the purpose of building our own sawmill, new hydroelectric plant, and new school building will be up to date with standard courses in both the grade and high school. The cannery lease will expire this year and the town officials are planning to operate the cannery by the city, which, however, will mean more income for the city.

In our present local government we have men of various tribes: Tlingits, Haidas, Aleuts, and Tsimpsheans all are able to express themselves in any and all business taken up.

So, my dear friends, in closing my open letter to all of you, I only hope that your fight will be a success, and with the spirit shown in your Native Voice, I do not doubt any failure but success to you all and good luck; keep up the good fight and push forward. As the old saying goes "rolling stones gather no moss."

Respectfully yours,

ROLAND R. BOOTH

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## Indian Arts and Crafts Form Part Of Display At Prince Rupert

Indian exhibits included a selection of leatherwork and sewing from the Millar Bay Indian hospital, whose patients take orders for their handsome handicraft from the outside world. Working for an outside market were twelve men exhibiting handicraft in woodwork, with objects such as tobacco jars and laminated wood, and a maker of ask tray bird ornaments. There were also a large collection of sewing exhibits, including quilts and hooked rugs and numerous other articles such as clay figurines, hunting knives, repousse brass work and carvings in wood.

Prince Rupert lies in the heart of an area world famed as the homeland in the past of some of the finest of Indian artists on the coast. The late Emily Carr, three of whose paintings were loaned to the exhibition, has made familiar to Canadians the artistic quality of the totem poles and Indian carvings of the north. It will indeed be of value to B.C. cultural life if the recent efforts of Mrs. Ruth Harvey, chief organizer, and her enthusiastic associates result not only in stimulating art interest in their community but also in a revival of the creative impetus of the northern Indians which produced such great artists as the sculptor, Chief Edensaw.

### Thought-Provoking Sentences from Readers

"Wishing you an enjoyable springtime. Lovely flowers to greet your eyes and singing birds for your listening pleasure. Blue skies and cool west wind breezes, etc., etc."  
—William Freeman.

"Dare I add that I am somewhat anxious, lest now when a real opportunity for the Indians to justify their own demands and receive genuine support from those working to support these—they shall, in their eagerness, not stand in their own light by overhasty expressions of what they want or do not want—and strive to present a united front. In all great movements, as well as in very small daily details, there must be GIVE as well as TAKE—when revisions are at last adopted (admittedly long overdue) patience on both sides will be needed before just balance is required."

"After a quarter of a century study of the outstanding features of these Indian arts, I am only anxious these should be preserved and reproduced; and the temptations resisted to the cheap, inaccurate—actual caricatures—of original designs and coloring which have found their way into stores of recent years."

—Miss Alice Ravenhill.

"I do want to say this for my town: there is an Indian boy here whose wife is a white girl. In this little town are so many who look down on them. But if the white girl love her Indian, it is not for me or you to say, but let them be. It is to them I say 'To Each His Own.'"

"So we Pow Wow to smoke the calumet, the pipe of Peace, and council how best we can help a

## Women's Pow Wow Corner

Dear Sisters:

Can you do anything to persuade the Indians of B.C. to resume their Native crafts? It needs someone to go among the Indians and talk them into it and persuade them that there is a market, and decent price will be given for their work.

Now that our art show was such a success (2000 people came each day) and it got a lot of publicity outside, we have something definite to offer them. It will be around March 1 each year in Rupert; what doesn't sell at the exhibition

brother. We will show loyalty to America, our native land and to our American flags of U.S. and Canada, Europe, Russia, China or any other country has nothing, but what my own can give me. To America we pay allegiance, and send a friendly greeting to all other nations. To find peace is to make peace; To find friends is to make friends; To find a brother is to be a brother-to-all."

—Princess Red Wing, Sec. Grand Indian Pow Wow, New Haven, Conn.

### Re Letter of Appreciation

Each issue the Native Voice will print a "Letter of Appreciation". In nearly every village and town there is someone like this Nurse

The one bright spot in the medical attention which the Indians on the reserve receive is in the story of a white nurse who married an Indian. She lives on the reserve and takes care of all cases of illness. This girl trained in the Petersborough hospital and she married a young Indian chap who has the store and carries the mail. This white girl has settled down on the reserve and has dedicated her life to the care of the Indians. The chief said at the end of the meeting, and there were quite a number of war veterans at the meeting, "I want to impress upon the committee, were it not for the good work this woman is doing on the reserve, there would not be any boys to go to the next war." She brings all the children on the reserve into the world, and has done so for years. She is dedicating her whole life to the care of the elderly, the mothers and children on that reserve.

Here is an opportunity to voice your appreciation.

The credit department of a Seattle firm was having difficulty in making a collection from an account in northern Washington. I finally wrote: "Dear Mr. Jones: What would your neighbors think if I came to your town and repossessed your car?" A week later I received my own letter back, and under my signature was scrawled: "Sir: I took the above matter up with my neighbors and they think it would be a lousy trick. Sincerely, Lester Jones."

—Contributed by Fred R. Fritch.

I think I can guarantee finding a store or an outside market for (maybe even New York where I have a sister-in-law who is very interested). We are willing to go to any amount of trouble for the Indians. We feel proud of the slate totem poles from the Islands, for instance, and they say they aren't being made any more! Now is a good time to start if we are to get anything together by next March 1st.

One thing we want to emphasize is that we prefer Indian work done in their own designs. I can embroider flowers but I can't do what one of the Millar Bay Hospital patients did for me, it's a pair of eagles, embroidered solid in black, gold, white and a touch of red. It is very striking and strong. Can you encourage the Totem Carving in slate or wood? The bracelets and pins made of 50c piece pounded and an Indian design on it are very much in demand. Leather work, etc., and drawing.

Have these things sent to me before March 1st and if there are a lot, I'll see that we get outside publicity for them.

I hope you are interested and will be able to get some results.

Sincerely,  
(Mrs. J. T.) RUTH HARVEY.

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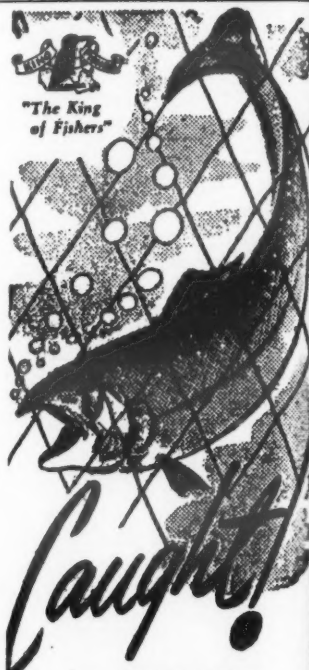
Dear Sisters:

Just a word of encouragement for the coming year, let us strive to do better than ever before. Remember this is not for ourselves we are working. Our children, the aged, the less fortunate need our help, so no matter how small your part or how great your task, what you can for others with a smile.

To the newly elected officers of all the Sisterhood Branches, and down the coast and in the interior, you need God's Guidance and help, ask for it, don't be ashamed of Christian faith. God bless you all in your efforts.

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## Man, A Skill-Hungry Animal

By ALICE RAVENHILL

### PART I.

More importance than formerly is given in recent years to setting aside periods in the school time table for what is called "self expression," when children are left free to express their own ideas on some subject by describing it or drawing it "out of their own heads" instead of all the time taking in "what they are told by their teacher or learn from their books."

This is a very wise move; for it may surprise some people to learn that the desire to put ideas into constructive "doing" lies at the root of all human progress in both arts and sciences. Have you ever stopped to think how men first found out how to make a fire; how to choose wholesome roots and berries for food; how to make canoes; not least, how to cook food or to make garments to keep themselves warm?

It is a great mistake to despise our forebears! We are in their debt for much hard thinking and much patience trying as they laid, possibly 500,000 years ago, the foundations of those sciences of which we boast today. About the details of which, or even how to safely manage the results, many among us are ignorant today.

But these people did much more than think hard and solve their problems after many tests and trials. It is a matter for much pride to recall what the Russians, Spanish and British found when

they discovered this Northwest Pacific Coast two centuries ago. To our lasting regret the newcomers did not understand the customs and skills of the Haidas and Tsimshians, the Kwakiuth, Nootkans and Salish people. Their minds were set on seizing these lands and enriching themselves by trading methods unfamiliar to tribes long isolated from contact with other nations. The newcomers despised and swept away the complicated system of social and religious life which had been developed among these tribes; who had overcome many series obstacles while doing so and had meanwhile developed a quite unusual form of arts as well as many clever handicrafts.

The ancestors of these tribes lived for how long is still unknown on the narrow sea frontage of Vancouver Island and the rock-bound coast of the Interior of the great province as well as on those of Queen Charlotte Islands; with a background of dense forest and many mountains.

They had no metals, no pottery, no domesticated animals. Nevertheless, by the skillful use of stone, bone and wood, they fashioned for themselves tools with which they felled huge cedars from which they made themselves canoes which could carry 20 men several hundred miles on stormy seas. They split the trunks of these great trees into planks with which they built large houses (without nails). They devised how to mould

these planks into chests in which they stored their possessions, and into boxes in which they cooked their food in water raised to boiling point by red-hot stones. From wood and horn they made cups and platters, spoons and dishes; bows and arrows, armor and implements with which they secured fish and animals.

Their women kept abreast of the men in finding out how to prepare spruce and cedar roots to be spun and woven into mats, baskets and "a kind of cloth"; many of these decorated with patterns. They preserved fish and berries for winter use and were skilled in choosing wholesome roots, fungi, nuts and other vegetable foods.

Not content with these results of much trial and error and patience before gaining their ends, these men, once they had gained control of their tools and materials, began to carve figures on stone, bone, ivory and slate; to make their own paints and brushes; to inlay bone and ivory with abalone shell; indeed, to lavish decoration on all their possessions.

They carved delicate figures on the curved handles of small horn spoons or bold designs on their chests or canoes. They lavished skill on the head-dresses and staffs used on ceremonial occasions by their chiefs or on the paraphernalia employed in their intricate tribal dances which reproduced the adventures of their forefathers or the history of their highly prized crests; for these were a people who laid great stress on Rank and Wealth.

To Be Continued

Believing that short separations are good for married couples, Sweden has just passed a law under which a wife may, at the government expense, get a ten-day annual vacation, provided she is not accompanied by her husband.

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## NEWS FROM ALBERTA

By JOHN LAURIE

Representatives of the I.A.A., with a representative of the unaffiliated Indians of Alberta appeared before the Joint Committee on Indian Affairs on April 21 and 22. Speakers for the I.A.A. were President John Callihoo, Michel's Reserve, Villeneuve; Organizer Bob Crow Eagle, Peigan Reserve, Brocket, and for the unaffiliated Indians, Chief Teddy Yellowfly, Blackfoot Reserve, Gleichen. Accompanying them as advisors were Chief Frank Cardinal, Driftpile Agency; Chief Joe Bullshield, Blood Agency; Chief David Crowchild, Sarcee Agency; M. E. Steinhauer, Saddle Lake Agency, including the reserves of Frog Lake and Keeheewin's; Albert Lightning, Hobbema Agency; Edward Hunter, Stoney Agency; James Gladstone, Blood Agency, and John Laurie. Mr. Callihoo represented the Edmonton Agency.

Our group were accorded a courteous reception and attentive hearing by the Committee and already certain matters brought forward are receiving attention from the Indian Affairs Branch. The I.A.A. can feel very pleased with the fruits of its years of hard work which have thus been completed.

The 120-page Brief with its appendices has appeared in the Minutes of the Proceedings.

To sum up the chief points of the Brief:

1. Reaffirmation of "expressed or implied" treaty rights and privileges.
2. Preservation of treaty rights for eternity.
3. Continued protection for Reserve Indians from land, produce and income taxes.
4. Cessation of any government efforts toward enfranchisement.
5. Refusal of new leases on Reserve lands to white people.
6. Increase of the per capita grant for residential schools to \$300.
7. Extensive housing and public health programs.
8. A campaign to combat existing prejudice against the Indian people.
9. Appointment of a commission of experienced educators and Indians to investigate Indian education.
10. Abolition of part-time labor by Indian children in schools.
11. Appointment of more Indians

### Kitamaat, B.C.

Progress and time march hand in hand. The Kitamaat Village Council has just purchased a new Diesel Electric Lighting Unit, and this will be the largest of its kind in any Indian Village along the Coast. The capacity of the generator is 100 kilowatts, driven by 185 h.p. diesel engine. This is replacing the old unit which was only a 15 kilowatt.

The people are doing this themselves, without assistance from the Indian Department.

**PATRONIZE THE  
ADVERTISER IN THE**

By CHIEF SHUP-SHE

The new Annual Report of the Commissioner Office of Indian Affairs for 1946 is just off the press and contains many interesting facts on the U.S. Indian stage full of drama.

1. We note 25,000 Indian men and women served in the armed forces, 40,000 were engaged in war work. And strangely the war and military service seems to have drawn Indians more to their homes.

2. The governors of the Indian Pueblos in New Mexico wrote to Fiorello H. La Guardia, director general of the United Nations Relief and Rehabilitation Adminis-

tration to the Indian Affairs Branch.

The Association states emphatically that it does not favor enfranchisement of Indians. Band membership should be left entirely to the Band itself, instead of the present arbitrary determination by officials of the Indian Affairs Branch. Indian education should continue to be administered by the Churches as heretofore, but day schools should be set up on all reserves of the Edmonton and Saddle Lake Agencies without delay. Old Age Pensions should be substituted for the present extremely unsatisfactory system of rations.

Much wider powers of administration should be placed within the jurisdiction of tribal councils and an elective system of chiefs and councillors for a three year term should be instituted in Alberta.

The delegates were entertained at lunch in the House of Commons restaurant by Lt.-Col. D. S. Harkness, G.M., M.P. and at dinner by Senator Dan Riley, of High River. The Indian Affairs Branch kindly provided interesting side trips in the vicinity of Ottawa.

Complete unanimity of purpose in Alberta was expressed by the representative of the unaffiliated Indians, Chief Yellowfly, when he said, "We endorse most heartily the representations made by those people, especially those of the Indian Association of Alberta, an organization, which, in and out of season, continually strives for the betterment, not only of its own members, but of all Indians in general."

INDIAN ASSOCIATION  
OF ALBERTA.  
John Laurie, Secretary.

tration, offering wheat and corn to aid starving peoples in China and Europe. The fact that they must reduce their own standard of living in order to do this made this offer truly brotherly generosity.

3. Sioux Indians of the Cheyenne River Reserve in South Dakota were so proud of their 376 young men and women, they who had served honorably in the armed services, that they voted a \$25.00 bonus to be taken from tribal funds for each member honorably discharged.

4. Medical care for Indians and Eskimos of Alaska is being improved by a new health program approved during last year. The average annual death rate from tuberculosis during the past 7 years among these Alaskan Natives has been 7 per thousand and there is now but one sanatorium for tuberculosis, a 150 bed former Army hospital at Skagway. Plans are being made to build a 200 bed sanatorium with X-ray units, a medical officer, public health nurses and technicians. And they hope to conduct tuberculosis - finding programs among the various native villages.

5. A novel experiment is being made in reseeding 10,000 acres of impaired land by airplane. The seeds of lovegrass and of sand grass or sand dropseed were encased in pea-sized pellets of clay plus a small amount of fertilizer and chemicals to repel rodents and insects. These pellets were scattered on the Papago Reservation from a rotor device in the plane in a pattern of one pellet per square foot. The Indian Service hopes in this way to restore the land to good pasture for Indian herds. However, if the experiment provides the effect hoped for many non-Indian ranchers may also use this device to reseed overgrazed land all over the southwest.

6. For the first time in history the Asage Tribe in Oklahoma permitted voting by mail in their tribal election, this was done to permit persons still serving in armed forces to vote.

7. War veterans have taken an active interest in tribal affairs since returning home. We note all the officers of the Crow Creek Tribal Council and the secretary of the Pine Ridge Tribal Council both in South Dakota, are veterans of World War 2.

8. Decision on the areas claimed by the Indians of Kake totalling approximately 2,008,000 acres, including all of Kuiu Island, Alaska, was reserved for future determination by the Office of Indian Affairs although the Tlingit tribe claims to approximately 273,000 acres, together with rocks and islets within 3,000 feet of the shore was upheld. It seems the Indian service feels the Tlingits claims are not very good. You see a homesteader must live on land, non-Indian, less than 10 years. Indians must live 700 years in order to prove up the same title or something, or, oh well the Indians don't vote for congressmen from Maine, New York and Indiana, etc., so why worry too much.

9. The waters off Karluk Reservation on Kodiak Island had been closed by the Secretary of the Interior to fishing by others than natives residing there, or persons authorized by them, but already suit has been filed by a group of packing companies contesting the validity of the regulation, so no doubt the poor Alaskan Indian will have to fight another Indian War.

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# What Other Papers Say

## Native Youth Enters Mission Work in Alberta

A life of service in behalf of fellow-Indians has been chosen by Leonard D. Leighton, 24-year-old Metlakatla man, whose forthcoming ordination into the priesthood of the Anglican church will make him the second west coast native to be ordained into the church, and the first in his particular denomination.

Mr. Leighton, who graduated recently from the Anglican Theological College at the University of B.C., will leave his home at Metlakatla on May 19 for Calgary, where he will be ordained by Rt. Rev. Walter Ragg, Calgary. He arrived home for a short visit before going to the prairie city.

Following his ordination, Mr. Leighton will go into the Indian mission field, taking his first position on the Piegan Indian reserve, near Lethbridge, Alberta.

The son of Mr. and Mrs. Robert Leighton of Metlakatla, he is the first west coast native to be ordained into the Anglican church.

Mr. Leighton was graduated from the Anglican Theological College at Vancouver last week. Rev. J. B. Gibson, Bishop of Caledonia, and a director of the college, was present at the ceremony.

## ast Rites for Skeena Chief

**SKEENA CROSSING.**—Funeral services for the late Chief Simon Turner were conducted on Sunday at Kitsegukla by Adjutant Rendell Hazelton, assisted by Captain H. Johnson. The late Chief Turner was a prominent worker in the Salvation Army in the village and held the rank of sergeant-major.

He was held in high respect and his passing is felt as a great loss to the village and to the work of the Salvation Army on the upper Skeena. Kitsegukla Band was in attendance and supplied music for the service, both in the citadel and at the graveside.

The members of the Athletic Club acted as pallbearers.

Others taking part in the services were Arthur McDames, D. S. Williams and Peter Mark of the United Church. Mrs. Johnson sang a solo, "Above the Waves of Earthly Strife." Captain David Wells of Kitwanga was organist.

A large gathering of friends was present from Kitwanga, Kitwano, Hazelton and a number of other points to pay their last re-

## "Native Voice" Grows Stronger

(The Western Producer)

Several months ago I told of the birth of "The Native Voice," the first Indian paper in Canada, published by the Native Brotherhood of B.C. as their official organ to further organized efforts towards "an honest guarantee of equality for the original inhabitants and owners of Canada." The Native Voice started with eight pages. It now has sixteen.

The April issue is a very attractive one. On the front page under the title "This is My Own, My Native Land" is a large camera portrait of August Jack, Chief Khahtsahlano, seventy-four, "one of the most beloved and respected men of our times, amongst both his many native and white friends." August Jack is one of the best known guides and a great hunter and prospector. On display in Stanley Park you may see the old dugout canoe he used on his trips for many years.

The Native Brotherhood of B.C. recently held their seventeenth and very successful annual convention at Massett, B.C. Like Alberta and Saskatchewan Indians, our B.C. native friends are very serious about their brief to Ottawa and delegates were chosen to present it. The convention story in The Native Voice makes very good reading.

In "News from Alberta" we read of successful classes in adult education recently held in Edmonton and Calgary for members of the Indian Association of Alberta. Lectures were given in hygiene, sanitation, first aid, parliamentary procedure, Indian Act, fish and game and trapping regulations, English and civics. There is also news of Indians in other parts of Canada.

Great appreciation is expressed for the work of Miss Alice Ravenhill, a great champion of Indian rights and president emerita of the B.C. Indian Art and Welfare Society, Victoria. Miss Ravenhill, "a vigorous, tactful woman of eighty-eight, suffering great physical handicaps, has put unbelievable energy into getting her ideas before the Ottawa committee."

Space does not permit telling of the Women's Pow-Wow Corner, nor the Little Bows and Arrows Club. A little later I hope to discuss an editorial that appeared in this April issue based on minutes of evidence to the special Ottawa committee entitled "Shocking—But True." It should make every white Canadian blush with shame.

While The Native Voice is a purely B.C. publication it gives us a great deal of information and news about native affairs and problems throughout Canada. It costs \$1.50 per year from The Native Voice Limited, 508 Holden Building, 16 E. Hastings St., Vancouver, B.C.—V. M.

spects. After the service Wallace J. Johnson, son of Captain J. H. Johnson of Kitsegulka, was chosen to succeed the late chief.

## A Shameful Condition

(Vancouver Daily Province)

Canada spends a little over \$2,000,000 a year on Indian education and the sum is, apparently, only about half enough. The joint committee of the Senate and House considering Indian problems at Ottawa received a brief on Tuesday from the Oblate Fathers, who have a great deal to do with Indian welfare and training, and the part of the brief dealing with education is little short of an indictment of the Indian affairs branch.

Forty-two per cent. of the Indian children of school age in Canada, it seems, are unable to attend school because there is no school for them to attend. Four hundred classrooms are needed immediately.

The Indians are wards of the Dominion Government. That is their recognized status. And this is the way the Dominion Government is discharging its responsibility. It is well known that the health of the Indians is poor. The amount of tuberculosis on the reserves has long amounted to a scandal. And now, if the Oblate brief is to be credited, the school situation is a scandal, too.

In British Columbia, the brief indicates, conditions are considerably worse than the average. Here, according to the last census, we have 24,875 Indians. The last report showed that 3650 were enrolled in schools. The Oblate brief states that only 41 per cent. of those of school age are able to attend schools, which means that six Indian children out of ten in British Columbia are denied educational facilities.

It is a long time since the poet Pope held up the Indian as an example of the "untutored mind." We are still, callously, parsimoniously and shamefully keeping him untutored.

## Miller Bay is Growing

One Hundred and Fifteen Patients Now There—Port Simpson Closed

With the historic Port Simpson Hospital now closed, Miller Bay hospital near Galloway Rapids, just outside of Prince Rupert, has now become the real centre for treatment of natives of this district, principally those suffering from tuberculosis, although there are also some with other maladies. The patient population of the 150-bed hospital now stands at 115 and is gradually increasing. The staff consists of approximately 60. Further buildings may become necessary before long, particularly for the housing of the staff.

Dr. J. A. Macdonald, who was medical superintendent of Port Simpson Hospital, has moved into the city to become associated with Dr. J. D. Galbraith, the medical superintendent at Miller Bay. Lady superintendent at Miller Bay is Miss Mary Morton, R.N.

The only professional personnel still stationed at Port Simpson is a public health nurse who ministers to the emergency needs of the community.

## Indians' Status

(Vancouver News-Herald, May 16)

The Native Brotherhood of B.C.—an organization of Indians—has presented a brief on the status of their people under Canadian laws. It appears that some Indians prefer to be wards of the state along present lines. Others want the white man's privileges without assuming his responsibilities. Others are ready to assume full responsibility in return for full recognition as Canadian citizens. All of them object to taxation without representation.

There is nothing surprising about these differences in attitude and point of view and it should be recognized that these differences offer the best approach to a solution of the Indian problem. National policy should admit any Indian to full citizenship just as soon as he is ready to throw off the protection of wardship and is willing to take his place alongside other citizens. It should also be settled policy to withhold citizenship from those who are not willing to put forth effort to attain it, and to refrain from taxing any who desire to exclude themselves from citizenship status.

In the meantime, the request for undenominational schools should be granted so that the new generation may be ready for citizenship after they leave school. The Indians plead to be relieved of the sectarian schools which have been foisted on them and which they say have resulted only in isolating one group of Indians from the other.

Worst criticism that can be made against Canadian policy in Indian affairs is not its lack of goodwill and kindness, but its lack of imagination and objectivity. It has lacked cohesion and purpose. Supply was voted to cover the minimum costs of wardship. After that, no one knew and no one cared.

Native races all over the world are emerging into life and are asserting themselves for the first time in centuries. Canadian Indians are no exception to the rule. Fortunately, their demands for a new status coincide with a general disposition to grant it ungrudgingly. The balance of this century will be strong influenced, if not dominated, by native races which have thus far excluded themselves from western culture.

## B.C. Indians Cheer 'Amps'

A group of English girl and boy "amps" have a fresh interest in life through letters they are exchanging with British Columbia Indian girls and boys.

The English children, all of whom lost an arm or leg in the London bombings, have become keenly interested in the girls and boys of Skwah Indian Day School, Chilliwack.

The pen friendships started when G. Fellowes, M.A., former London schoolmaster, who is now principal of the Indian school, suggested that his pupils write the children in Bromley Hall Road School for the physically Handicapped, Poplar, London.

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## News From Pemberton

By WILLIAM PASCAL  
Vice-President

I held a meeting at Lillooet, B.C., on April the 4th, 1947, to give my report to the members of the Native Brotherhood Organization of the Pemberton and Lillooet districts, on the 1947 Convention at Massett, B.C. Present at this meeting were members from D'Arcy, Seton Lake, Shalalth, Lillooet, Cooyosh Creek, Bridge River, Fountain and Pavilion Reserve. The Shuswap Natives were also present at this meeting from as far up as Alkali Lake and even as far as Kamloops, B.C. Chief Harry Andrews was elected chairman and he called the meeting to order at one o'clock. Chief Tommy Jack from D'Arcy was first to address the meeting. This man's age is between 90 and 100 years, but he is still very active. He said, "I am old and not very good at expressing myself in words, but you all know as well as I do the necessity for unity. We must all get together in this, it is the only way we can win out in this struggle. I'll soon be gone unto the great beyond, but before I go I want to be in on building a solid foundation for our next generation and in closing I want each and everyone of you to do your bit, especially the younger people. Our leaders need your support, as they are out there for the good of the Natives as a whole. I thank you." He got a big hand and he deserved it. I reported the 1947 Convention at Massett in detail. Also read and explained the contents of our Brief presented to the B.C. Government at Victoria last March; also the one for Ottawa now before the Joint Committee. Our friends from the Shuswap tribe were very co-operative (especially Chief Dave Johnson from Alkali Lake Reserve) and who has become a member of the Native Brotherhood of B.C. To us he said, "This Organization has just been a hearsay, but now that I can see and have learned what it's all about I'll report to my people, and encourage them to become members. The representative from Kamloops stressed the necessity of unity, "it is only in this way we will accomplish our objective."

A meeting was held at Lillooet, B.C., early in April, by the members of my north-end district while we were in session at Massett. The subject discussed was the Maori System of Government, standing vote was taken and all representatives were in favor of adoption of this system by the Native Brotherhood Organization. (This recommendation is included in our Brief).

Toward the end of the meeting I read the letter which I wrote concerning the Pemberton members of the Native Brotherhood of B.C., which was presented to the meeting at Chehalis last March by Chief Paul Dick. This reads as follows: "We, the Pemberton Band, members of the Native Brotherhood Organization hereby disclose: that we will always be members, regardless of any obstacles, because we have every confidence in our leaders, who are Indians like ourselves; furthermore we do not want our religion involved in this struggle as the endeavor of this Organization is to better the living

## Klemtu, B.C.

By WILLIAM FREEMAN

My predecessor as president of this local branch of the Native Brotherhood of B.C., the late Chief Arthur Neasloss, died suddenly of a heart attack Thursday morning, May 22nd. He took sick while out on the grounds fishing hallbut, and his son, Peter Neasloss, took him home immediately and he died suddenly the next morning. Chief Arthur Neasloss has been faithfully upholding this branch of the Brotherhood for a considerable length of time until I was elected to succeed him last April. He was our strong Christian leader and was very much devoted to this work. As Klemtu has been without actual supervision of a missionary, this Chief was successful in upholding this spiritual work in our Village.

He was chairman of our Church Committee and was a secretary of our former Village Council. He was a man with a self-sacrificing spirit and his sudden death was quite a shock not only to the people of this Village, but to the people of the surrounding villages.

The son, who is following his father's footsteps, is our local branch secretary-treasurer, Peter Neasloss.

This fraternal brother has entered rest and tranquillity after earthly strife and service to his fellowmen.

It should be our goal to achieve the fine example he portrayed and his high ideals.

### Where is Spring?

The craving of the inner eye  
Can rouse a slumbering spring  
Within the breast.  
A burst of color, song or scented bud  
Can rouse the lips to ecstasy.  
Spring in a valley awakens gentle lambs,  
Spring in a rocky ocean cove  
Fills seaweed shelters  
With a million, million glistening eyes  
That never know the thrill of leaping waterfall.  
Can ravens know such beauty,  
They who shine their feathered coats  
With offal from a sickly wave?  
No larks, to teach these jetted shore-wolves  
Songs of soil and sun.  
Blossoms—where are they?  
On tiny mosses, berries wild and willow,  
Alders, pines and poplar, grey and gold.  
But leave the bog, the beach, and with your brother-boat  
Search for the spring beneath the rolling blue.  
It waits—alive, for you,  
You—a native lover of the deep  
Who dwells beneath a mountain, strong and steep,  
The Spring awaits your toil.  
Go—bring in the harvest and thank Him.

A. HELEN LAWSON.

conditions of the Natives as a whole, notwithstanding any religious denomination."

The meeting ended late in the afternoon with all representatives satisfied with the present progress of the Native Brotherhood of B.C.

Dear Brothers and Sisters:

I am taking time to write and congratulate our new Executive Officers: President, Mr. WmScow; Secretary, Herbert Cook; Treasurer, Oliver Adams; Business Agents, Ed. Nahanee, Ivan Adams, and all the Vice-Presidents; Recording Secretary, Miss Stella Jeffry; Legislative Committee, Rev. P. R. Kelly, Bill Beynon, Thomas Gosnell, Guy Williams, each and every one of the Executives; Negotiating Committee, Reg. Cook, Johnson Russ. Best of luck to you all from our Branch. Carry on, Brothers and Sisters, and remember we are all behind you whatever may happen, we all share each others trials and happiness.

As President of our Local Branch I guarantee that we shall give you full support and co-operation. Although my term in office will expire soon, we have always done our best in the past.

We shall have our election sometime this month for new officers in our Branch. I shall always be

a good standing member and brother to all. I was there at our last convention, but had no time to take the floor. Oh! well, this is just as loud for we have a "Voice". Also, I wish to remind you to member our Battle Hymn, "O'ward, Christian Soldiers," which means much to our organization. My best of wishes to our friends at good Old Massett, which I shall always remember. Greetings to all Branches. Hope this year will be better than ever.

I remain,

Your Fraternal Brother,  
H. M. McKAY, President,  
Branch Local No. 18,  
The Native Brotherhood of B.C.  
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# Native Old Age Relief

(Continued from Page 4)

only food stock, which was potatoes, had been frozen. Upon making inquiries we found that this old woman did not draw the old age pension and further that the Indians alone amongst all our citizens are the only ones who do not come within the provisions of the Old Age Pension Act.

I was told that one reason given for the Indians not coming under the Old Age Pension Act was that old and indigent Indians are provided with monthly rations. I point out that the money value of this ration is between four and five dollars.

I have here a letter from Mr. John Laurie which reads in part: "Again and again from various sources I hear complaints about the meat being mouldy or high. Curiously enough, the Indians do not care for high meat!"

To give you some idea of what the Indians themselves think on this subject I should like to read a copy of a letter from the NATIVE BROTHERHOOD OF B.C., addressed to the Prime Minister:

"On behalf of the native Indians of British Columbia, the Native Brotherhood of British Columbia urges upon you at this time to institute at the present sitting of the house a special bill or order of council granting to our aged and infirm Indian people a pension of forty dollars per month.

They would like to raise the rate. We make this special request at this time as an urgent necessity hoping for your prompt attention in a matter of grievance for our old Indian folk which is long overdue for consideration.

Our old Indian people have devoted their lives in their special pursuits which benefited the country as a whole while they were in condition of health suitably able to carry on. At the present time some of our aged are receiving from the Department of Indian Affairs the shameful amount of four dollars per month, not in cash but in kind.

This matter has been the subject of bitter contention among our original Canadians for many years and to our knowledge many letters and resolutions by citizens, churches and other organizations have been received by your government asking for a square deal to our aged Indian folk, but as far as we know, all appeals have been ignored.

The matter of urgency is brought sharply and decisively to our notice at this time by our returned Indian servicemen who demand of us to take action at once, as they, the Indian returned soldiers are not in the least satisfied to see the same old conditions of poverty existing among their old people in this day and age, as they return from overseas.

We wish you to know that the issue of a decent pension to our senior citizens at this time is a matter entirely separate from our demands for the complete revision of the Indian Act which we hope is being considered by your government now.

Hoping and praying for your speedy action to relieve the suffering of our aged people in the meantime.

We are, Sir, on behalf of your

real Canadian,

Yours respectfully,  
CHIEF WM. SCOW,  
President.  
HERBERT COOK,  
General Secretary."

Mr. Solon E. Low (Peace River): My judgment is that nobody should talk this resolution out, and lest I set a bad example I simply say that we support the resolution.

Mr. E. D. Fulton (Kamloops): I think that the plea which was put forward on behalf of the aged Indian people of this country is nothing less than simple justice. Anyone who had experience, particularly in the battle lines, in either war, will realize the truth of what is said when we point to the record of service of these Indian people. No tribute is too high to pay to them for their record in both the great world wars. If we were willing to call upon the Indians to share our sacrifice in full, and we did not exempt them from any of the hardships or suffering involved, we are nothing short of bound in honor and in morality to extend to them the same privileges, which we accord to our own people when, through ill fortune or old age, they are incapacitated and fall on hard times.

Mr. G. H. Casteden (Yorkton): Some of the most terrible suffering I have ever seen in Canada prevails among the older people on the Indian reserves in this land of ours.

Mr. Daniel McIvor (Fort William): While the Indian may not be as white as we are, while his complexion may be darker he is a human being and he has to eat and sleep and clothe himself respectably. I have known many Indians with very high principles, men of real natural culture. I should like to read into the record a letter received from one Indian of eighty years of age, a man who hunted buffalo in the west fifty years ago, and I do so hoping to persuade hon. members to adopt this resolution this afternoon in order to help men of this kind. He says:

"Do you remember that little poem 'The Man With the Hoe'? I remember reading it fifty odd years ago, wherein the poet asked: Is this the man whom God created after his own likeness, on whose brow he breathed that spark of divinity, the soul, to look up to the heavens and glorify his works? What has to that slanting forehead, that man's inhumanity to man done humped back and stooping shoulders, etc.

The question today is, what has the white man's civilization done to the native Canadian of whom the early missionaries wrote in glowing terms of his physical perfection, his noble carriage and dignified bearing? Is the red man a casualty of civilization?"

Mr. J. H. Blackmore (Lethbridge):

There is another serious aspect of the Indian problem. I have the opportunity of looking over the treaty which the Indians in the constituency I have the honor to represent signed in 1877. I was almost heartsick to note how many of the fine promises the Dominion Government made to the Indians in that treaty have not been kept.

I am ashamed when I think of the ways and means adopted to sidestep the responsibilities to which we were committed.

Mr. J. L. Gibson (Comox-Alberni):

The Indians in my constituency are very heavy income tax payers. The government have an efficient method of collecting the tax on all catches of fish, and I am sure that the Indians really pay their share of the income tax.

Mr. Norman Jaques (Wetaskinwin): I think all Canadians owe a debt to the Indians of our country. It reminds me of a remark which was made to me a few months ago. I happened to be coming up New York harbor, and as we passed the Statue of Liberty the colonel to whom I was talking pointed it out to me, and said, "Yes, the Statue of Liberty: when the Pilgrim fathers first landed in our country they fell on their knees, and then they fell on the aborigines." And I think that is very largely true of our own country."

Mr. Bona Arsenault (Bonaventure): Mr. Arsenault gave a long irrelevant speech and ended with "Therefore I am in favor of the resolution of the hon. member for Calgary East.

Mr. Knowles: Let us vote on it then.

Mr. Arsenault: All right; just give me one more minute.

Mr. Casselman: And then somebody else will start.

Mr. J. A. Bradette (Cochrane): I do not believe I can be accused of being an obstructionist; my record of twenty years will bear out that statement, etc., etc. (irrelevant).

Mr. Speaker: It is now six o'clock.

The passing of this resolution meant partial alleviation of human suffering. This very important resolution was "talked out." The resolution had to be passed by six o'clock and it was not. It seems "talking out" a subject is a parliamentary weapon used to defeat a resolution.



4

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## Capilano Reserve Plans 1st Annual Picnic & Sports

By SIMON BAKER

Vice-President, Capilano Indian Community Club, 1901 Marine

Dr., North Vancouver, B.C.

On behalf of our Community Club at the Capilano Reserve, I am giving my sincere congratulations for your wonderful work in giving us the opportunity to read the Native Voice. It gives us great pleasure to read the news and activities of other communities and tribes all along the coast and interior.

In the past years, and since the wonderful Lions Gate Bridge towers over our Capilano Reserve, many of our native friends who come in and out of Vancouver don't realize the 400 acres of land we have on the North Shore. We have only 12 residents located on this reserve. We are occupied throughout the year, mostly long-shoring and fishing. Since the price of logs is good we have logged about 1,000,000 feet in our reserve; also a mill is operated by our white friends. Sorry to say that we, the members, could not finance the portable mill and make the profits from our own timber.

In the past years the spirit of our Community have mainly been in sports. Through the co-operation of our members and myself we are promoting our first Annual Picnic and Sports for benefit of our children on 24th of May on our new field which is near completion. A good program is in the making for that day and a big crowd is expected as our white friends are greatly interested in Indian sports.

To many of my friends all over B.C., I give you my sincere regards. The members also send their regards to all readers.

To Native Brotherhood,  
Vancouver, B.C.

Dear Sirs:

To avoid serious wastage of fish, resulting from the unexpectedly small size of Blueback salmon occurring in the catches of the current season which opened on June 1st in the East Coast area between Vancouver Island and the Mainland, the Department is waiving the usual three pound minimum weight requirement for the individual fish for the present season only, to and including June 15th.

These Blueback are young salmon which are rapidly gaining in weight on the feeding grounds in this area and will likely meet the normal weight requirements by the middle of June.

This action by the Department will be the means of preventing the waste of thousands of pounds of salmon which would otherwise need to be thrown back by the fishermen because of deficient size and which generally would die and would be lost for food purposes.

It was further stated by the Department that the question of delaying the opening of the Blueback season until June 15th for future years, will be considered before the next season arrives.

Yours truly,

F. WARNE,  
Acting Chief Supervisor  
of Fisheries.

## THE URGE TO CREATE

By G. C. CLUTESI

Much has been accomplished, for you, towards the bringing back of our ancestral pride and heritage.

Movements of sympathetic and understanding men and women are well underway, and with encouraging results, all through this province to reawaken and foster back to life the urge to create, to embellish, to sing and to dance, which very unfortunately and unwisely had been allowed to lapse and become dormant.

Much like any other race, our ancestors thrived in their own social environments. One of which consisted of creating simple, and yet very powerful designs of bird and animal life. So much so that it has been acclaimed by modern writers and authorities on anthropology as among the most singular and unique primitive art in the world. We do not seem to understand the fullness and the immensity of that acknowledgement. It is time that we did and begin very earnestly to recapture the urge to create, artistically; to sing, to dance, and once again to practice oratory as did our forefathers. It has been, as I mentioned in the beginning, rekindled for us and it is now up to us to carry on.

It is well and good to adopt the ways of our white brethren, providing you still remember the heritage your ancestor left you, the ability and the earnest desire to create, to paint beautiful native designs, to sing, to dance in your own true way when occasion demands. (Please do not misunderstand, I am not advocating pot-latches; personally I am opposed to them.) You can still sing and dance or practice the fine points of oratory and give nothing away. The old philosophy or belief of our ancestors of giving does not fit into the pattern of life today in this mad world of grab, grab, grab! We must adjust ourselves to this new way of life. We must learn how to save, to build and keep in repair what we do build for the future. The simple necessities the Great Spirit provided our ancestor at his very door is no more. To live and to survive in this new era we must save, we must store up for the future.

Civilization is an awe-inspiring and soul-tearing culture. It brings wonderful miraculous wonders; steamers as big as islands, trains that travel a mile a minute, wonderful cars, iron-birds that fly at unheard of speeds, etc., etc.—to mention but a few of the better known products of civilization—but in its very wake, it also brings

destruction! It brings disease, ailments never before known to our people, we, the aborigines of this beautiful new world. The sooner we realize this, the better we shall be prepared to cope with what has engulfed us so efficiently and so completely, the sooner shall we realize that we must as individuals prepare ourselves to do our bit to meet this overwhelming onslaught of civilization. The only logical solution, I believe, is to learn as quickly and as efficiently as possible the concepts of this new culture. Reach for and acquire higher education. Without it we are lost, we are like chattels. As long as we are useful we are tolerated; become weak, then we are cast aside.

Therefore thirst after wisdom. Reawaken the desire to administer unto your own in this new culture, prepare yourselves to become doctors, nurses, nurses' aids, teachers, ministers of the Gospel,

etc., and when you have accomplished these come back to us. We are in need of you most urgently. I know that.

We all can't be doctors, nurses, teachers, ministers, artists, bakers, weavers, etc., but we certainly try harder to awaken a great desire for more ambition within ourselves. Ambition is the keynote, the secret of all accomplishments; without it you are but a very unstable chattel with no security for tomorrow. With it you can soar heights without restraints and the most logical and the most needed place to impart your newly acquired wisdom is right here among your own people. We cannot accomplish these great things if we can awaken and foster a little more ambition even if it is to follow a hobby. But learn, and something. Yes, it is good to add our white brothers' mode of life but I repeat, remain the Native North American Indian that you are, the Great Spirit made you. Be proud of His creation.

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# IS THIS JUSTICE?

By "WHITE EAGLE"

Geo. T. Thomson belongs to the white race.

His forebears came to America from Scotland.

He was born in Ontario, Canada, as were his parents before him.

He knew the prairies of Canada before the Canadian Pacific Railway was built, and remembers them as they were then, even though he has seen great cities and towns and villages grow out of the plains.

In 1897, the year of Queen Victoria's diamond jubilee, he was made a blood-brother of the Ojibwa Indian Tribe of western Ontario, when he was named "White Eagle" by them.

In 1910 he was the editor of the first paper published (a monthly) at Rocky Mountain House, Alberta, sixty miles west of Red Deer, the nearest business place or town. In 1911 it was a semi-monthly; in 1912, when the railway came and the town started, he made it a weekly and turned it over to new management, with hundreds of readers in every State in the U.S.A., Mexico, British Isles and every province in Canada except Quebec. Since 1912 he has had the pleasure of meeting old friends with his "Old-Timers" column in *The Mountaineer*, still published at Rocky Mountain House, where he is known as "White Eagle."

With the exception of the three years as editor, he has always worked on the farm and railroad, and since coming to British Columbia in sawmills.

Educated and polished writers have told the story about an English maiden who married an Indian slave. But this uneducated Canadian without being personal, will now tell you the cruel facts, without imagination and polish.

One of the first Canadians to enlist, when Canada declared war in 1939, was a young Indian from the province of Alberta; he was soon followed by nearly three thousand Indians across this Dominion. For over six years he was in the army, training in Canada and England, was on different battlefields in Africa, Sicily, Italy and western Europe, and had the war continued with Japan, he would no doubt have had his share of fighting in that zone. He was discharged with honor when he returned to Canada in 1946, after fighting for what he thought was the four freedoms, which were grafted into the Atlantic Charter by the late Franklin D. Roosevelt, one of the most fair and broad-minded men the world has ever known.

While training in England, this young Indian met an English maiden, and the two of them thought enough of each other to get married. Late in 1946 this war bride arrived in Alberta to join her husband. While they were together in England, they had their glass of ale or liquor whenever they wished, and there was no distinction of color or creed; and in all the zones where he was fighting for the four freedoms, he was an equal, and what the others had he could have.

This returned Indian Canadian veteran is not living on a reserve

(it would be no dishonor if they were). They have a nice home, on which they pay rent and taxes, and are planning for a home of their own. This young Indian didn't throw his money away foolishly when he was discharged; as citizens, this Indian and his bride are well liked by their neighbors, and he is very highly spoken of by his employers.

A few days after his wife joined him, at their new home in sunny Alberta, she went to the liquor store and purchased a permit, a bottle of liquor and a case of beer. . . . Then the law came on the scene. . . . Not the Christian law of God, but the religious and political law of man. She was served with a summons to appear in court next morning, for having liquor in her possession, and this is the verdict and fine the magistrate imposed: "You are married to an Indian, therefore you are an Indian; according to the law an Indian is not allowed to purchase, drink or have liquor, therefore I fine you twenty-five dollars and cost of this court."

The fine and costs were paid by the husband, the Indian who had fought for six years, for the freedoms that God meant all the people of the earth should have. The citizens of Bassano, Alberta, appealed the case to the minister of justice, at Ottawa, but he only further explained that, "A white woman who married an Indian became an Indian, just the same as an Indian woman who married a white man became a white woman." With the volumes of man-made law books, containing millions, yes, billions of words at his disposal, our minister of justice for this Dominion of Canada didn't or could not find the word justice.

So far as we know, the Indian was the first citizen on this American continent, the richest and best provided for of any in the world, and the red man was obeying the laws of God, until the white man came and took everything away from him, but the red man has not

forgotten the laws of God, which were given to man in less than two hundred words; they were quite simple and easily understood and obeyed, and no place in the few words did the Great Manitou say, "Some shall have this and others shall not, or, some must do and others must not." No! His laws were the combined Law and Justice.

In the beginning all the races, black, yellow, brown, red and white were equal, and the Irishman said, "One is as good as the other and a damn sight better." People are just like children; take something away from the child, and at once that is the only thing it wants; give the article back, and the child immediately wants to share it with you. Share with him, and you will find he is a better citizen than some people you are importing into his country. Give him less man-made law and more justice.

I have spoken.

Speech may sometimes do harm; but so may silence, and a worse harm at that. No offered insult ever caused so deep a wound as a tenderness expected and withheld; and no spoken indiscretion was ever so bitterly regretted as the words that one did not speak.

—Jan Struther, A Pocket of Pebbles (Harcourt, Brace).

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During the war, a popular GI saying was: "If it moves, salute it. If you can't pick it up, paint it."

Now veterans, according to Attorney General Tom Clark, have revised it for postwar days: "If it cries, change it. If it's on wheels, buy it. If it's hollow, rent it."

—A.P.

## Skeena Crossing, B.C.

Skeen Crossing football players won the game during the Sports Day at Kishpiox last May 10.

Skeen Crossing ..... 3  
Kishpiox ..... 0  
Joseph Wright—Goalkeeper.

Sam Davis, of Hyaburg, Alaska, would like to know if there are any of his school mates still living. He went to school in Moodyville and West Vancouver, and is about 90 years of age.

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## Indian Wars In U.S.A.

By LOUIS ANTELOPE

90 Church Street Station,  
P.O. Box No. 506, New York, N.Y.

It is time TWO SIDES of these wars were told. In history books, movies and novels the Indian is branded "the bad man," "the savage." More often than not the average person still unconsciously

thinks of the Native in these terms.

These evil two-faced campaigns, expeditions, and overwhelmingly unequal so-called war against the unequal so-called wars against the was a slaughter left and right, from coast to coast, of all Indians who may have got in its way and, no respecter or pity of women or children.

The following named wars, and year in which it happened is only a few of the many unjust wars committed against the Redman, by the so-called Christian civilized man.

1811-1813 — Indian wars. U.S. General Harrison's armies fought the Indians. Tecumseh killed on the battlefield in Canada, October 5, 1813.

1813-1814 — Alabama Creek war against U.S. General Andrew Jackson's southern armies. In this war Creeks lost 2,000 Redmen.

1817-1818 — Seminole war in Georgia and Florida, also against U.S. General Jackson's armies. Another Seminole war in Florida, 1835-1852. Cherokees moved to the then Indian Territory by overwhelming force of arms ("The Trail of Tears"), 1836-1838.

Texans continuously fighting the Kickapoo, Cheyenne, Lipan, and Comanche Indians in Texas, 1849-1861.

Expedition against the Pitt River Indians, California, from April to September, 1850.

Utah Indians disturbed, 1851-1853. Winna's expedition molested

the Snake Indians of the far-west, from May 24 to September 8, 1855. Soo invasion of their domain in the now state of Nebraska, 1855-1856. Trouble made with the peaceful Yakima Indians by the U.S. expedition before Washington became a state, 1855; this expedition back-fired and failed under Major Gabriel J. Rains, afterward a Confederate general.

The year following a large U.S. army under Col. Geo. Wright, peace was forced upon the Yakimas. Cheyenne and Arapaho were troubled by the U.S.A. civilized man, 1855-1856.

In 1855-1858, the Seminoles were again outraged by the U.S.A. armies. The Soos again troubled in Iowa and Minnesota from March to April, 1857. Coeur d'Alene, Palos, and Spokane Indian homes invaded, and broken down to be moved out of the way for Christian civilized man to settle their new homes in 1858.

The Soos were continually being troubled and plagued by the encroachments of the grabbing land-hungry settlers which caused clashes with the U.S. armies, and many lives on both sides were lost between 1862-1867.

1876-1877—were, according to history, Soos greatest battle against the savage-lized man, in which U.S. General Custer was killed. The Soos were surrounded on all sides by U.S. armed forces under Generals Terry, Gibbon and Custer. Custer claims or history says, Custer and his small band of 250 soldiers were all killed by at least 3,000 Soo warriors—as they always do, they probably counted the women and baby Soo war-

riors!

Campaign against Kickapoo, Lipan, Comanche, and Kiowa Indians north of the Rio Grande. Ute war in Colorado from April to September, 1878. Chippewa war, Leech Lake, October, 1898.

All these so-called Indian wars were O.K'd by the State, and secretly sanctioned by some Churches in order the so-called heathens be civilized and made into Christians, like the noble white man!

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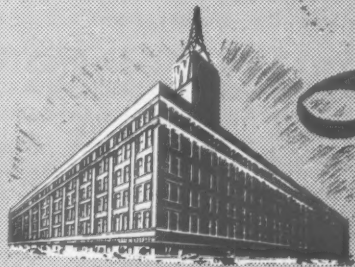


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